262 duration of which is in inverse ratio to its toothsomeness and the security of the cook's hunger.

[illegible] The Masai are good to the *Il-Torobo* and seldom refuse them a share in whatever food is obtainable—be it milk, meat or grain. The *Il-Torobo* expect this; in fact, many of them seem to look on free rations from the Masai as their right. The reason for this is stated to be that the *Il-Torobo* helped the Masai on many [712] occasions in the past (particularly during the great rinderpest epidemic in the early 'nineties) by hunting for them when starvation had overcome the ingrained antipathy of the Masai to venison. In addition, before the coming of European rule many elephants were killed by the *Il-Torobo* at the request of the [illegible] Masai. Lekito told me of one drive in which he and about thirty *Il-Torobo* were engaged during which sixteen elephants were killed.

233 When a *Il-Torobo* obtained cattle he used, unless restrained by his more prudent friends, to slaughter and eat them in the shortest possible time. Up to quite recently, a beast was valued by the *Il-Torobo* only for the amount of meat it was capable of [illegible] providing, but nowadays a few of them are beginning to herd cattle in a small way and some even live as Masai. It is interesting to note that many of the older generation, particularly the women, profess an aversion to having cattle in the vicinity of their own dwellings or sleeping places.

241 A few *Il-Torobo* till the land, but in a half-hearted way. They are extremely improvident and prefer to risk almost inevitable famine rather than to exert themselves in cultivating grain. They never expect their women to work in such small plantations as they may have. A *Il-Torobo* will cheerfully tramp the [illegible] bush for a week or more, picking up a most precarious existence on tubers and roots, and will consider himself well repaid if he returns with a few pounds of honey. He will be horrified at [illegible] the idea of putting in one hour's work each day on a maize patch for the same length of time.

[illegible] In the bush, very little in the way of food comes amiss to the *Il-Torobo*. Failing meat, his favourite food is honey, but this is regarded as a delicacy and would be eaten wholesale only under the most exceptional circumstances. If meat and honey are unobtainable, the *Il-Torobo* has at his command an extensive knowledge of roots, leaves, berries and tubers of all kinds, on many of which he is capable of supporting life. 203 224 [224]

Various kinds of honey are obtained in large quantities and they command a ready sale among the Masai, who are, for the 292 most part, too indolent to look for honey themselves. The Mósiro are greatly assisted by the honey-bird [1] in their search [225] and do not appear to suffer much inconvenience when stung. The honey is generally removed by hand, the despoiler working placidly in a cloud of angry, stinging bees. Occasionally a tree has to be felled, and in some cases the honey may be so inaccessible that fire has to be resorted to for the purpose of driving the bees away. Thick clouds of smoke are readily produced by the use of the *Enduleo* [2] which every *Mósiroi* carries in his quiver.

With regard to the dress of the men, the *Mósiro* are seldom 291 to be found wearing skins. I have seen *Mósiro* wearing a single garment of rough bark-cloth, knotted at the shoulder in the manner of the Masai blanket, but as a general rule their dress consists of a ragged strip of "Amerikani" or blanket, weather-worn in the extreme, tied over one shoulder and [177] confined at the waist by the sword-belt. They say that they no longer wear skins because the latter make too much noise in the bush and lessen their chances of approaching close to game. The women wear a skin garment [3] of the same kind as that worn by the Masai women. They also wear anklets and 301 armlets of wire, but the heavy iron necklaces and 'surutya earrings of the Masai women are seldom, if ever, seen. It may

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[1] *Cuculus Indicator*: a small drab bird about the size of the thrush. It has a short, but very sharp, bill, a white underside and black-striped wings. Its distinctive twittering is often heard in the bush, particularly in the vicinity of bush paths and other places it knows are likely to be frequented by humans. It flies from tree to tree, keeping up its twittering all the time, and is obviously anxious to be followed. I have followed this bird several times, and although honey was not always found at the end of the trail, it invariably led me to places where bees were or had been some time before. The *Mósiro* always answer the cries of this bird, even when they have no opportunity of following it. There are many legends about the honey-bird, which, I think, is to be met with throughout East Africa. The Swahili call this bird *Segu*; the Masai call it *[illegible]*; the *Mósiro* name it *[illegible]*; the Nandi, *[illegible]*.

[2] See the section devoted to Dorobo arms and equipment.

[3] *[illegible]* (Masai).

224
825 mind) made by placing the forefingers on either side of the nose and calling into the hollow formed by the palms of the joined hands.[1]

224
411 The *Môsiro* are fast and accurate bowmen at close range, and there are few of them who have not accounted for more than one lion with this weapon. A *Môsiroi* at present in my employ is credited with having killed thirteen lions thus, three of them with one arrow. The arrows, of course, are poisoned,[2] and are discharged with a force that would, I feel sure, excite the admiration of a European toxophilite. A curious, crouching attitude is adopted when drawing the bow-string and the archer faces his target, not adopting the more usual position of standing at a right angle to it. The killing of a lion with the bow is not regarded as an event of especial importance and the carcass is often left to rot in its skin.

261 If trouble is in the wind, the *Môsiroi* will always make for the haven he knows best—the bush. There he will live, apparently quite independent of the products of civilisation, and in nowise inconvenienced by a total lack of water, for weeks at a stretch, returning (when the trouble has blown over) with a skin bottle or bag bulging with honey. I could not understand the apparent ability of the *Môsiro* to live for long periods in country I knew to be waterless until I had been introduced to what they laughingly said was "the dry-season water."
221
222 This is an enormous tuber[3] with a skin like the domestic potato. Under the skin is a milky, sticky layer about half-an-inch in thickness. This surrounds the inner core, which is of the appearance and consistency of a raw potato, is slightly fibrous and very moist. When this is chewed (the residue is not generally, but may be, swallowed), it gives great relief to thirst. Squeezing or pounding one of these tubers over a cooking-pot will result in the accumulation of a surprising amount of quite

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[1] My predecessor at Kibaya shot two male lions which were "called" to a kill in this way by the *Môsiro*. He sat beneath a tree at a place where two lions had recently killed; the *Môsiro* mounted the tree and began calling. After a short time, one lion came to the kill (a goat) and was shot. The second lion came quite soon afterwards and was duly given his quietus.

[2] See the section devoted to Dorobo arms.

[824] [3] This tuber, called *Kichoremhwa*, is also known to the Kitôto Masai and is called by them *Ol-kiserémbwa*. This is a corruption of the *Môsiro* name, and the Masai freely admit that they learned of its existence from the Dorobo.

palatable water. A full-grown specimen of this tuber must weigh many pounds, as I have seen them as large as a Rugby football. It is most difficult of detection, having only three or four small oval leaves above ground, but the *M'sairo* seem to be able to find it anywhere. It is generally obtained by digging with a sharpened stick under certain bushes.

The majority of the *M'sairo* (if not all) would seem to inhabit the southern half of the Tanganyika Masai Reserve. There are a few living in Handeni, but close to the southern Masai border and within a day's march of Tabanani. North of L'ol-Kisale I have not met with *M'sairo*, though I think there may be a few in the northern areas. There are some *M'sairo* in the vicinity of Lo-'sokonoi. I imagine (though I do not assert positively) that the Dorobo living with the Masai west of the Rift Wall, in the Kete-'ns-bene localities and to the north of Lake Eyasi, are not *M'sairo*, but are *Aramanik*.

Many *Il-M'sairo* are members by adoption of the *'L-Aiser* and *Il-Molelyan* clans of the Masai, and some have been adopted into the *Il-Mamasita* family of the *Il-Mokesen* clan.

Since the above notes were written, I have met with certain *M'sairo* whose housing methods are even more primitive than those already described. These people live in unpleasantly odoriferous "dug-outs" about eight feet below the ground. There is no ventilation, and the cave is generally scooped out beneath the roots of a baobab or other suitable tree. At night the entrance is securely blocked with thorns. The *M'sairo* who live thus differ in no other respect from those already described and, amusingly enough, are much despised by their relatives for their troglodytic existence.

R. A. J. MAGUIRE.

(To be continued)

woman and they ours. Now we live with our cattle like the Masai." This account is far from enlightening, and when [illegible] states that the *Aramanik* live as Masai, I fancy he is making too sweeping an assertion. Admittedly, the *Aramanik* of [illegible] live as Masai, and so do many *Aramanik* in the central areas of Tanganyika Masailand, but I suggest that the Dorobo living at the north end of Lake Eyasi and those on the Serengeti plain (north-west of the Ngorongoro localities), who live a purely bush life, are also *Aramanik*.[1] [illegible] was positive in the assertion that all the Dorobo living as such in the northern areas of the Tanganyika Masai Reserve and, furthermore, all the Dorobo in the Kenya Masai Reserve,[2] are *Aramanik*. I have had no opportunity of testing the accuracy of this statement. However, I do not think it likely that there can be yet another type of Dorobo unknown to those individuals from whose information the present notes have been compiled. If my assumption be correct, I think it may well be that *Aramanik* and *[illegible]* (the latter possibly under a different name) constitute the bulk of the Dorobo in Kenya, and that the Dorobo inhabitants of the northern areas of the Tanganyika Masai Reserve are almost all *Aramanik*.

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The *Aramanik* at [illegible] are not fishermen. They do not eat fish, but they are very partial to the meat and fat of the hippopotamus.[3] They do little hunting nowadays and are, both young men and elders, rapidly becoming indistinguishable from the Masai. The *Aramanik* living farther north (notably those to the west of the Rift Wall at Sanjan, [illegible] and Pinyinyi) live a bush life of hunting and honey-gathering and are not above shooting a Masai or [illegible] when the chance presents itself.[4] They are extremely shy people and I have had little chance of establishing contact with them.

The most remarkable thing about the *Aramanik* is their language. It is guttural in the extreme, and while there would seem to be few of the characteristics of the Masai or *[illegible]*

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[1] See p. [illegible], *loc. cit.* The Dorobo seen by Sir Claud Hollis may, alternatively, have been *Aramanik*.

[2] [illegible]

[3] I have been unable to discover a single individual among the Masai and the Dorobo of all kinds who does not regard the eating of fish as [illegible].

[4] According to uncorroborated statements made by certain Masai.

[illegible]

[illegible]

or whether they are so closely connected as the [illegible], [illegible] and [illegible], I am unable to say, as I have had little opportunity of meeting them or of making inquiries about them.

The [illegible] and [illegible] live in the country of the [illegible] and [illegible],[1] and are stated to have lived always with or on the outskirts of these Bantu tribes. On the formation of the [illegible] Game Reserve in [illegible], the [illegible] and [illegible] inhabiting the [illegible] were moved eastwards. With them went the [illegible] and [illegible]. [illegible] says that many of them would have preferred to remain in [illegible] where honey is plentiful, but their Bantu masters were adamant and insisted on the Dorobo following them. The [illegible] and [illegible], dependent for the necessities of life on the [illegible] and [illegible] (particularly in a bad season when honey and game are scarce) went perforce.

The [illegible] and [illegible] spend a considerable amount of time in the bush, honey-gathering. They are entirely ignorant of the Masai language, as a general rule, but know [illegible] and [illegible] and often both. They are stated to have a primitive tongue of their own, but on this point I am unable to speak definitely. It has also been said that some of them speak the [illegible] language, and although this may be the case, I am inclined to think that the presence of a few [illegible], who live in scattered settlements just on the [illegible] border and who cultivate small gardens of maize and millet, may have given rise to this belief.

The [illegible] and [illegible] Dorobo may be impoverished [illegible] and [illegible], but I think it more likely that they are [illegible][3] in origin. There would seem to be little reason for an agriculturist to turn into a bushman.[4] The few [illegible] and [illegible] I have seen differ entirely in general physical characteristics from their Bantu neighbours (who do not admit consanguinity with them), and their speaking only [illegible] or

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[1] They are the names current among the Masai and the Dorobo in [illegible], but it may be that different names are used in the [illegible] country.

[2] To the west of [illegible] Station in the [illegible] District.

[3] Perhaps it would be better to say [illegible].

[4] [But is not this the case with the [illegible] in South Africa, stated on good authority to be impoverished Bushmen?—Ed. [illegible]]

[illegible]
[illegible]
[illegible]
[illegible]

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[illegible]

[illegible]

[illegible]

[P191,6]

500-600 ft. in most places. Once the forest is reached, the slope is gradual, ranging from [illegible] ft. to [illegible] ft., though the main river, the [illegible], flows through a valley 1,000 ft. deep. The rainfall, taken at [illegible] some miles from the W. boundary of the forest, averages [illegible] inches over 7 years from [illegible] to [illegible]; the maximum was [illegible] inches in [illegible], the minimum [illegible] inches in [illegible]. In the forest itself the rainfall is undoubtedly higher. The forest is always damp; mists are frequent, and even in the dry months it is not always quite dry, a condition which is responsible in part for the rather high infant mortality among the Dorobo. On the edge of the forest are glades with a fringe of thorn trees ([illegible]), and between the forest and the farms is a strip of land, included in the Forest Reserve, which is suitable for cultivation and stock-keeping. The year is divided into two seasons, [illegible], the dry season from October to March, and then the wet season, from April to September. These determine both the now obsolescent hunting activities, and the increasing agricultural activities. [illegible]

B. Economic Activities.

The economic life of the Dorobo may be divided into two phases: (1) the old hunting existence, which began to disappear about [illegible] when the Government started seriously to control their forest life, and (2) the present trapping-agricultural life in which cultivation is becoming of increased importance. [illegible]

The economic group is either the elementary family or the domestic family (i.e., the extended family). Sexual division of work overlaps in some senses, but most of the work outside the settlement is done by men (hunting, trapping, woodcutting, and intercourse with the outside world), while the women do the work inside the settlement, except that they collect all the vegetable food from the forest. Agricultural work is performed by both sexes. Things peculiar to women are: the making of clothes, leather work, and baskets; to men: making weapons and other utensils, digging coloured earth, and putting meat on the fire to cook (though the women look after it once it is on the fire). [illegible]